

Translated May 29, 2024, by papierfliegerfalter, who blog about plurality (in English and German) at <https://papierfliegerpost.wordpress.com>! Thank you, papierfliegerfalter!

## Materialien für die Anthropologie, Dr. Eberhard Gmelin, 1791

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## Stories.

In this first volume I present notes about several changes of the balance between the powers of human nature, about the broken balance between [the powers], about the reduction and exhaustion of [the powers] individually as well as in the whole, about the healing capability and unusual improvements of [the powers] in states of illness, in constant connection with the very simple attempts to amass, strengthen or reduce these powers either individually or in the whole,

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to change the proportions between [the powers], to restore the destroyed harmony between them, to guide and to steer them and to handle a potent agent [*ein wirksames Agens zu handhaben*], which will very likely lead us to the principle of the powers of human nature itself.

I will begin with the story of a person who, guided by her own instinct, did touches [*Handgriffe*] on herself which were always accompanied by certain inevitable effects, who can therefore serve us as a teacher in attempts of this kind.

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## First story. November 2, 1789.

[T/N: Author: Dr. Eberhard Gmelin]

I traveled with Mr Hofrath\*\* to Stuttgart to observe his 21-year-old unmarried sick relative, who has been having daily fits for several days in which she believes that she had gone into a monastery in Paris in her second year of life, been raised there, but had escaped in the recent unrest that broke out there, had come to Stuttgart, stayed in the inn *Zum Römischen Kaiser*, and is now sick. Her doctor gave me the following sketch of her previous health: she is a very sensitive woman, she was sick a few years ago and had a delirium of a degree and a timing in her fever in which you would not expect delirium; the illness had taken its usual path;

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roughly 14 days ago she had gotten a fever similar to rheumatic fever, which went away after several days without a noticeable *crisis*, from then on, these strange fits began happening daily. Mr Reg. Rath Otto [T/N: the doctor] watched her have these fits often, and he gave me this description of them:

[T/N: Author: Mr Reg. Rath Otto, the patient's doctor]

The paroxysm [T/N: *Paroxysmus*, a sudden recurrence or intensification of symptoms] began suddenly and at any time; when it was time, she suddenly stopped talking and didn't answer, no matter how often you asked her something. She would sit still with eyes facing forward and down for several seconds, then she would start moving her head back and forth with an anxious unrest, sighing, and running her fingers over her eyes. This lasted for about a minute, then she opened her eyes again,

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looked around several times in a shy and distraught manner, and then the talking paroxysm began with a question posed to the person sitting by her side.

Just in the last week she started rolling people down her knees; what made her start doing this, I don't know. [T/N: See pg. 31 for a longer description.] In the first days she had the urge to pull women in her vicinity close to her and push their heads onto the bed, while she ordered them: please forgive me. No doubt this was meant as a punishment if they laughed. Regarding the rolling down she let people of both genders sit on her knees without finding anything improper about this; but when I put my hand on her knee once for no particular reason, she pushed it aside immediately and told me that she didn't like it.

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Out of all the people that surrounded her, she didn't see any of them for who they really were, but instead as such persons who either came from France or traveled there, or other travelers who she had met in her inn, or as residents of Stuttgart who had the kindness of visiting her. She usually took it badly if you wanted to tell her that wasn't true. She even called Mr Hofrath, when he was dressed in a certain dress he regularly wore, Madame la Comtesse de Trillersheim; but when he wore a different garment, he was a *Monsieur* [Mr] just as well as the other men.

I let her see an accurate miniature painting of my wife, while my wife was present.

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She recognized immediately that the painting was of *Madame*, she was also able to be convinced that *Madame* was my wife; but that *Madame* was Mrs. Reg. Räthin Otto, she didn't want to believe at all, because she didn't acknowledge me as R. R. Otto either.

During the fits she speaks French with a prowess, elegance and delicacy which are impossible and improbable for her outside of them, her manners are those of a born Frenchwoman. When she speaks with people who don't fully speak the French language or not at all, she speaks German very naturally in the manner of a French person just beginning to express themselves in the German language. Outside of the paroxysm she is not able to imitate this even with great effort.

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She had her very own skill of butchering the German words in the way the French do, and this happened mostly by (among other things) replacing the beginning syllables "ge", "be", "zu", etc. with "ver"; i.e. "Verlegenheit", "verdanken",

“vertrübt”, “verkümmert” instead of “Gelegenheit”, “Gedanken”, “betrübt”, “bekümmert”.

When someone spoke French with her and didn’t express themselves well, she would correct them, but always with the request to not take it badly, and with the assurance that she would appreciate everyone who would correct her in turn. In the first days she spoke only French, and the German language was very difficult for her. With time, the German language became more known to her, and at the same rate her prowess in French decreased, which she

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explained with her frequent use of German.

I never saw her be impatient, naughty, or angry at someone; rather she was always gentle and good – and proper. When someone used the word *caresser* [to stroke], in a completely innocent manner, she immediately noticed: “that’s a naughty word.” [T/N: in French]

In the paroxysm she didn’t just speak French by herself, but with all other people. The fits of paroxysm all arrived and vanished at exactly the time that she predicted every time since Dr. Gmelin had made her aware of this with his questions. When we asked her on Thursday whether this was the last fit, she said there would be another one tomorrow, but

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it would only last two minutes. The prediction came true in such a manner that she was in delirium for a minute, then six minutes later predicted another paroxysm of one minute, and really had one at the predicted time and of the predicted duration; which ended the whole affair.

From my observations her gaze was not the gaze of a person with a calm state of the soul, but it instead resembled the gaze of an either unusually bright and cheery, or, when she was in pain during the first days of her illness, a deeply saddened, languishing person. However, I believe that a spectator who was unfamiliar with the illness would have hardly noticed the absence of her sanity just from her gaze.

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During the first fits she almost always complained, sometimes about her physical suffering, sometimes about her unlucky fate, and in such a moving manner that all people around her had to experience pity, which was increased even further by her gaze, which was very expressive and seemed to ask: “do you see my suffering?” She noticed the sympathy of the friends surrounding her and the impression that her pained gaze left; once she stared directly at her sister for a minute and finally asked: “certainly you cannot bear my gaze?” [T/N: in French]

During the paroxysm she had a very clear recollection of the past, both of the things that she did and said when she was of sound mind,

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and of the things that happened during her previous paroxysms. But when she was of sound mind, she wasn’t able to explain what happened during the paroxysms at all.

She states that she has never been magnetized herself, nor has she magnetized someone else.

In the following I will give several fragments of the different moments [*Auftritte*] that I was present for: On the second day she complained of strong pain in her lower belly, she sighed very much, but kept talking constantly. She believed that she was about to die and asked her friends to offer their tears to her memory and her gravestone from time to time; but she almost seemed to doubt that that would happen. For that reason, she once asked her youngest sister: "Will you forget me soon?" [T/N: in French]

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But when her sister, not understanding the question correctly, answered with yes [T/N: in French], she started crying bitterly and could only be calmed down once the misunderstanding had been explained to her.

On a following day she asked me (she thought of me as a highly regarded person who regularly attended big events): "Will you be at the *Assemblée* tonight as well?" Response: "I would like to, but I am not dressed well." She: "You can be there in your *Négligée* [T/N: a dressing gown], it will just be good friends gathering." Me: "If that is the case, I will be there, and I would enjoy accompanying you there." She: "It will be my pleasure." Me: "What do you tend to occupy yourself with in company?" She: "I usually play games."

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Me: "Without doubt *Trifet* or *l'homme*?" She: "No, not preferably, I love betting games more." Me: "So you must enjoy playing faro?" She: "Very much." Me: "Do you have luck in the game?" She: "Oh no, I usually lose." Me: "Well, I suppose you can afford to lose something from time to time without any harm." She: "That used to be the case, but now that I am traveling, a loss in the game does bother me."

The other day I asked her: "Did you enjoy the company yesterday?" She: "No, I was unlucky in the game again." Me: "Did you lose a lot?" She: "Six *Louisd'or*." Me: "You will need to think of *Révange* [T/N: winning your money back] today." She: "I will not be able to play any more because I ran out of money." Me: "But you have credit." She: You know that I am here incognito, so I cannot reveal myself to anyone."

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Me: "Or might you get a *Remise* [T/N: payment] from your banker soon?" She: "It should have happened long ago, and now I am even worrying that he may have gone bankrupt during the unrest currently happening in Paris." Me: "My wallet is at your service." She: "You are very kind, but it would not be right to take you up on your offer, since I do not know if I will be able to pay you back." Author's note: all these dialogues were completely in French.

One day, while she was of sound mind, she started complaining about the bitterness and disgustingness of her medicine (it consisted of two mixtures), and therefore didn't want to take it at the prescribed time. To get her to do it, I tried one of the mixtures myself,

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and then gave her her required dosage afterwards. But when she claimed that the other medicine tasted much worse, I took the spoon that she had just used and tried that one as well, while recommending to her that she eat the rind of a piece of bread after taking her medicine, as it worked best for removing the bad taste. In the afternoon I remembered this conversation, and so while she was in the paroxysm I asked her whether she needed medicine. She told me everything that Mr. Otto had talked to her about, and that he had recommended the use of bread rind to her; but she also made me aware of something that I had not thought of myself: that Mr. Otto had taken the medicine from the recently used and not cleaned spoon,

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even though he should have been afraid to catch her illness by doing such a thing.

In the first hours of her paroxysm she was usually very cheerful and tended to joke with a lot of humor. She often chose her youngest sister as the object of her jokes, by pretending to think of her as a chamber maid, and just called her: *Kerle* [T/N: "boy"]. (The German words: Mister, Madam, Miss, etc. were unknown to her.) When someone complained about the steep price of corn, she interjected into the conversation, which she had not previously been a part of: "The corn is so expensive today because Kerle always eats so much of it." When someone answered that Kerle wasn't a goose, because he didn't have feathers, she responded: "he is an old goose,

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and plucked out his feathers because he wants to be a young one."

November 3, 1789.

On Tuesday she remembered, I don't recall what prompted her, that today was Tuesday the third, and tomorrow would be Wednesday the fourth of November. So I said that he may be congratulated on his name day (Carl) tomorrow. No, she responded, because tomorrow only Catholics celebrate Carl's name day, and his (my) name day will only be on January 28<sup>th</sup>.

[T/N: It is unclear whether "he" refers to the doctor or the patient.]

[T/N: Author: Dr. Eberhard Gmelin]

So far from Mr. Regier. Rath Otto. Now I will share my own notes: We arrived at half past one in the afternoon and met the ill woman while she was in a paroxysm. She immediately spoke to us in French when we entered, asked us if we came from Paris, and whether we knew any news to share with her etc.

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and told us her story. She spoke with a rapidity that was unusual for her. My traveling companion asked her whether she didn't know him and Dr. Gmelin? Since we were those, well-known to her persons. This brought her into a bad mood and she said we shouldn't talk her into mistaking us for these two men. - When she spoke German she always talked of herself as a He, and wanted to be referred to as such by others, too. She thought her father, who was present, was a merchant from Switzerland who was staying at the same residence she was

staying at, and who liked her a lot [*viele Gefälligkeit für sie habe*]; she said he brought her a ring, which she showed me, from Mr. Goldarbeiter\*\* (who is her father). She had open, protruding, gleaming eyes, a very wide pupil, and a restless, somewhat confused gaze,

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she was constantly busy and restless. Due to my short face I looked her in the eyes very strongly; she asked me why I was doing that. I said: "I'm admiring the beautiful large star in your eyes." [T/N: This is referring to the pupil.] She asked: "What does it mean?" Response: "A big soul." She responded to that: "Then a calf has a big soul as well." – She read correctly in every book that was showed to her; we gave her German books to read, and she read the German language like a Frenchman.

I asked her about her state: she complained of anxiety, a heaviness on her chest, tension in the *Hypochondrien* [T/N: the area below the ribs, where the spleen is; back then this was supposedly the origin of mental illness], a lack of excrement; Mr. Leibmed. Hopfengärtner [a doctor] had told her that she didn't have a fever anymore and would soon be able to travel again.

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Her pulse really wasn't feverish, but she was sweating strongly, and her sweat smelled bracken and sour.

Now I asked her how long today's paroxysm would last. This question seemed to be difficult for her to answer, she rubbed her temples and seemed to be deep in thought; after a long break in the conversation she said "until 4 o'clock."

Question: "When will you re-enter the paroxysm tomorrow?" After what seemed like severe exertion she responded: "Half an hour past noon." Question: "How long will this fit last?" After a long break: "Until a quarter past three. The fits will reduce every day, by Thursday I'll only have paroxysms of an hour's duration, and by Friday I won't have one at all; but I don't know yet

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whether I might start having them again? In any case I will continue to be very tired afterwards, and might not be able to walk by myself yet."

I asked her whether she believed that magnetism would be useful for her. She answered that she didn't know, she had an aversion to it, she was very ticklish and she didn't like being touched. I responded that I could magnetize her without touching her; and that if I touched her it would happen in the most appropriate way in the world. Nevertheless, she still showed such a great resistance to it that she only seemed to agree to it out of French *complaisance* [complacency]. She said that she knew very well that Dr. Gmelin magnetized a Miss Kornacher in Heilbronn with great effect.

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In that moment she complained of *chaleur extreme, échauffement terrible, angoisse* etc [T/N: she was overheating and in pain] and looked very red in the face. This served me as a reason to move my open hands down her body, starting by her head, but without touching her. She seemed to calm down after that; she even praised me herself that I had calmed her down in such a good way.

Now I tried to return her to her natural state by using the waking technique usual for magnetic sleepwalkers: quickly brushing the tips of my thumbs down her eyelids several times. Suddenly her unsteady, somewhat confused, and unusual-for-her gaze transformed into her cheerful, calm, natural one; she looked around with a pleasant astonishment; she found our presence pleasant and surprising,

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with naïve friendliness she expressed her happiness at seeing us, and recognized everyone around her for who they were. But I would have found it audacious to leave her in this state, since nature seemed to demand to me that she be in paroxysm, lasting until 4 o'clock. After she had been in her natural state for two minutes, I touched her, without telling her about the effects or my intentions, with the tips of my fingers from her forehead to her eyes. As soon as I touched her temples, the *delirium* returned with that unusual gaze, and she was a Frenchwoman again. Back in the paroxysm, she remembered seeing her uncle, but not as himself, but as Mr. K., and myself for a brief moment. Nevertheless she again believed to be a Frenchwoman

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and none less than Mr. G. U.'s daughter; she also remembered having been magnetized by me but claimed that we had departed. I also gave her magnetized water to drink, and shortly after I gave her plain water; she thought the latter was common well water, but the former was an entirely different, better water.

I asked whether she could stand up from her bed. She said yes. Everyone left the room, she dressed herself, joined the company in the outer room, walked around quickly by herself, and claimed she even had enough breath to dance; she, who, outside of the paroxysm, can only spend short periods of time outside of her bed, sitting on a chair, and who cannot get from one chair to another without someone's help.

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After I had tested her muscular powers during the fit, I thought it best to convince her to go back to bed, because the vapors [*Ausdünstungsgeschäft*] could easily be interrupted. She followed, and in bed she continued in her *delirium* in such a witty way that even the most depressed person could not have stopped themselves from laughing. She did however state once that she did notice that she wasn't right in the head [*dass es ihr wirklich nicht recht im Kopfe sei*]; she hit herself in the forehead; but [she said] that she couldn't imagine the things outside herself to be different than she herself imagined them just now, and neither could she act any differently. She also expressed her sensitivity to the laughter of the people present, and showed it; she thought we were making fun of her; she complained about the Germans who laugh at the French when they speak German.

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I asked if she had a negative impression of any of the people currently present, whether she liked everyone around her. Answer: She liked everyone well enough, but one or the other made a more or less positive impression on her.

Around 4 o'clock she spoke less, became less vivacious, sighed, and seemed to be afraid; shortly before the full hour she ran her flat hands down her forehead



and eyes several times, and now her wandering, fearful gaze transformed into the calm, cheerful one, and now she expressed her joy about the presence of her company, and remembered nothing of what happened during the paroxysm, apart from what happened during the brief artificially created awakened state.

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She complained of severe tiredness and exhaustion. So I left her alone.

November 5, 1789.

At nine in the morning I visited her with Mr. Leibmed. Hopfengärtner and his son, who, blessed with a strong mind, dedicates himself zealously to medicine, with the intention of magnetizing her, to see whether a paroxysm induced by magnetism would resemble one that happened without influence. We met her sitting in a chair; her pulse was not feverish, her temperature natural; but she was so weak that she wasn't able to walk from one chair to another without support. She was helped into a more convenient chair so that I could easily do the [magnetic] manipulation, of which her father had convinced her.

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Both Mistresses S. were standing very close to us, the younger at my left hand, the elder behind me and therefore in front of her; there were several more people in the small room. I began the manipulation, and hardly touched her; but she was so ticklish that she was sensitive to even those light half-touches. I touched her for ten minutes without her noticing any of the effects that are common for magnetism, or me noticing any effect. But then she complained of tension in her neck, of crawling and scurrying in her hands and arms, about her feet feeling as heavy as lead; her eyelids closed more often but reopened just as often; she said she was getting dizzy; her cheeks turned red; in this manner I magnetized her for 25 minutes without noticing bigger effects.

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I also didn't want to force a larger, more noticeable effect, for fear of unbalancing the natural way of things [*das Naturgeschäft*], so I avoided further manipulation after I calmed her down. We went to the outer room, and she went to bed. Afterwards she told her father that she had been very tired and would have fallen asleep during the manipulation if the presence of so many people of different genders and ages hadn't drawn all her attention and evoked a stupid shyness in her; nevertheless, she would have fallen asleep if I had manipulated her for even six minutes longer. Apart from the sleepiness she also felt a tightness [*Beklemmung*] under her ribs. [T/N: compare page 20 – *Hypochondrien*]

At noon we all assembled at her house again; only one of her sisters was by her side.

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Said sister told us shortly before 12:30 that the patient had become very anxious. After this we went to the patient's room; at 12:30 she touched her hands to her forehead, quickly moving the tips of her fingers from her forehead to the inner corners of the eyes, from her eyes over her temples [*den Schlaf* – unclear, literally means sleep] and then down her cheeks. After she had repeated this action several times, she fell into her French delirium, started really speaking

French, and shortly afterwards claimed an irresistible desire to let the people present roll down her knees. She propped her knees up high, told someone to sit on them so that they weren't allowed to put their feet on the ground; then she pushed them in the side and let them roll down the bed. If they fell to the ground, she asked for forgiveness in French

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and expressed her regrets. She chose her twelve-year-old sister most often for this unspeakable hobby; she mistook her for her chamber maid and called her "*ihren kleinen Kerl*" [her little boy]. Said sister doubtlessly had the biggest agility in being rolled; during the rolling her face expressed big, unspeakable joy and pleasure. [T/N: It's unclear whether this refers to the patient or her sister; from context I assume the patient]

She viewed Mr. Leibmed. Hopfengärtner as a Frenchman, as during previous fits. He called himself *Charpentier* and promised to take her with him to Paris, which caused her to express great joy. She asked him whether he knew Mr. Leibmed. H. He said yes. She praised Mr. Leibmed. H.'s two sons, but seemed to have more of a liking for the younger one, though she

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highly praised the older one's intelligence and grounded demeanor, and remembered having been in company with him, which had really happened under the circumstances that she mentioned. "*Mr. Charpentier*" pretended that his older son, who was present, was his son, and they talked in French; he pretended not to know the younger son of Mr. Leibmed.

Now I asked her how long today's paroxysm would last. Answer: Until a quarter after three. In this manner she determined the arrival and duration of the fits for the 4<sup>th</sup> and 5<sup>th</sup>, and all these predictions were entirely accurate, as has been noted above: The last one would happen until Thursday, and only last an hour.

I asked her whether magnetizing could be useful to her. Answer:

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She wasn't able to say; Dr. Gmelin did magnetize her today, but not long enough to make her fall asleep; but it wouldn't have taken long and she would have fallen asleep. I asked whether I would be allowed to magnetize her. Answer: No, she would only let Dr. Gmelin magnetize her, and he left town after lunch. I assured her that I was a trusted student of Dr. Gmelin; after others had reassured her on this matter, she allowed me to magnetize her. I moved my hands quickly over her eyes several times; suddenly her gaze changed, she was full of astonishment, as if she had been woken from a deep sleep and was suddenly in company! She recognized all of us, talked to us in the manner usual for her awake state, etc.

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Now I touched the tips of my fingers to her forehead, then her eyes and her temples; as soon as I got to her cheeks, she was a Frenchwoman again. Nevertheless, I continued the manipulation until I got to the stomach area; as soon as I touched her there, she suddenly became irate; she found it extremely unsavory to be touched in this area, and claimed that even though she was a

Parisian she had too much delicacy to be able to endure it. Now she wanted to roll again, and rolled her little *Kerl* [T/N: her little sister] to her heart's desire. Then I gave her magnetized water to drink. She drank and asked: Does he have to drink all of the water? [T/N: "he" probably refers to the patient]. I answered: No, only as much as he wants to. I asked whether she liked the water. Answer: it is good. Then I gave her non-magnetized water to drink and she didn't find it as good. I magnetized an empty green bottle in the outer room, in which I had magnetized the water too,

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and then held the bottle so that its opening was in front of her chest [*Herzgrube*]; soon she said: it [T/N: the bottle? the chest?] has water within, it's gushing out, but it is good for me, now it feels as if I just started breathing, because I breathe so easily now. Someone asked her: if he [referring to the patient] just started breathing, he couldn't breathe as easily as someone who has been breathing for a long time, because he needs to learn it first. She answered: you must understand; the younger someone is, as long as they are healthy, the more easily they can breathe. She couldn't overstate her praise for how light the bottle made her chest feel.

Now our time to leave had arrived, so we said our goodbyes to her. This affected her so much that she couldn't stop herself from crying.

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The further course of her illness was observed by Mr. Med. Cand. Hopfengärtner, who gave me the following description:

[T/N: Author: Mr. Med. Cand. Hopfengärtner]

November 4, 1789.

The paroxysm started, just as she had predicted the day before, at one o'clock with rubbing her eyes and heavy cramps, mostly in her arms. She complained that she was forgetting the French language, that she was less cheerful, and that she didn't feel as much joy about her usual game. She recounted many events that she had experienced in her natural state, in great detail. She spoke Italian with an equally good accent as French (as far as I could tell), read a book, ate something without chewing, and drank coffee avidly. Mr. Hofrath von M. (who she assumed to be a countess) left the room and returned in another item of clothing,

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and now she assumed him to be a strange cavalier. When he returned in his usual clothes, she saw the countess in him again. She said she would have her last paroxysm on the 5<sup>th</sup>, from one to two o'clock. She gave her name day and birthday, and recalled several presents that she had received on these days. The paroxysm ended at 2:45 with the same phenomena that accompanied its arrival, the only difference being that while waking up she kept rubbing her eyes with the backs of her hands. While she was cramping before she woke up, she said that she had to stretch like that because she had to wake up now.

November 5, 1789.

The beginning of the paroxysm was 6 minutes before one o'clock with the same phenomena as yesterday accompanying it.

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She complained that she was forgetting her French completely, that she was feeling dizzy and weak in the head, and didn't want to do her rolling down game anymore. After she took a pinch of tobacco she claimed to be quite cheerful and repeated her old game with three people. She remembered all events that had happened to her outside of her fantasy. She said that she had had several visitors (who she called by their correct names) but they had all left suddenly, and she didn't know how and where they had gone. (All these people were still present, but she was speaking to them with the names that she usually gave them in her paroxysms.) One woman who had seen her twice during her fits was dressed completely differently today, nevertheless she recognized her quickly.

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She said that she did know that she wasn't French, nor going to France, but she had to say it anyway [*aber sie müsse so sagen*]. Approximately in the middle of her paroxysm she was asked how long it would last. After visible exertion, rubbing her eyes and complaining of chaos and disarray [*Unordnung*] in her head, she said: 36 minutes (which was correct). After some more time she was asked again and answered: 30 minutes (which was correct). She was asked how she was able to determine the time so exactly. After visible exertion she answered: She could not describe it correctly; she just calculated it, she had practiced her calculations so much during her illness that she felt it when a minute passed. She was asked whether she would have another paroxysm. She answered that it would return twice tomorrow,

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but barely noticeably, at 2 o'clock and at 2:45, and then after that it would surely not come back. She was asked whether she had been able to predict her paroxysms before having been magnetized. (Publisher's note: She had predicted the time and duration to me before I had magnetized her for the first time.) Her answer: she had known from the beginning, but because no one asked her she hadn't said it. She was asked whether she had a father. Her answer: She didn't know for sure because the circumstances of her family had always been hidden from her, but she thought so, and hoped to speak to him before her departure. [T/N: *Abreise* – referring to traveling away] She was asked for her name and said that she didn't know her family name, but her first name was Caroline. In Paris they called her Madame Brune. (The day before she said that one of her rings had her initials, and those were C. H.)

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She didn't know how to answer the question how she had come here from Paris. She claimed to not have traveled through any other towns; first she had traveled with the post, but in the end, it had appeared to her like she was traveling with a German coach driver; she had arrived here very quickly. She was asked whether she knew what internal or external part of her body caused her illness. She answered that most of all she was not right in the head [*es fehle ihr hauptsächlich im Kopfe*], which she had weakened too much with her enduring preoccupation with these ideas and her crying. To help her head, she would need

to be confused. [*um diesem zu helfen, müsse sie verwirrt sein*] Since Dr. Gmelin's manipulations she felt pain in her epigastric region (which she touched) because he had touched her there in too rough a manner. [T/N: this is the *Hypochondrien* again.]

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For a few days it hurt when she hit herself in the forehead, which she hadn't felt before. She said that she had drunk magnetized water which had left a cooling taste like peppermint cakes, while she hadn't been able to swallow the regular water. Once she interrupted the conversation to say that six minutes had passed since the third question, and it was exactly true.

Once again she complained about confusion (rumbling) in her head; my father touched the tips of her thumbs with the pads of his thumbs, and she stated that she felt better. She complained of stabbing pain in her side [*Seitenstechen*], I tried to calm her [*Calmiren*] after Mr. Gmelin's instructions and she said that it suddenly got better. She tried to sing, sang correctly with the music, complained about her voice,

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and seemed to have to force herself. Soon after she fell into heavy pains starting in the epigastrium and the lumbar region, and moving slowly up her back, into her neck, her left arm and finally all over her body. She sighed, started convulsing heavily, her pulse was very faint and finally she awakened while still in pain, very exhausted, but her pulse was normal again.

November 6, 1789.

Her pain lasted until the evening yesterday; she had completely lost her appetite, her pulse was good. At two o'clock she closed her eyes, convulsed, her pulse went faint, she rubbed her eyes. Then she was in paroxysm and her pulse was back to normal. – She said in French that in six minutes she would

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fall into paroxysm again, but it would only last for a minute and this would surely be the last one. (This turned out to be accurate.) In her last paroxysm she once again said that they wouldn't reoccur in the future. The beginning and end came with the usual signs.

After this last paroxysm she said she felt far less exhausted than usually after her fits, and instead felt an increased general warmth. During her fits she always complained of increased transpiration, which bothered her.

After several days she recovered completely, and now she has lived completely healthily ever since [T/N: *seit Jahr und Tag* – literally a year and a day. The case study was published in 1791, so at most two years after this story] without the smallest trace of confusion.

(46)

## Remarks on the first story.

At the moment I am simply collecting materials, and I am far away from constructing a solid theory with these few stories; even with a bigger collection

thereof I will probably never dare to do so. But you will forgive me if I share the ideas that came to my mind looking at this special case and examine them thoroughly. I do not at all intend to speak in a dictator's tone, as is currently the fashion!

This example of such a periodic insanity isn't new; there are several similar cases recorded in the writings of those who observed them.

(47)

However, this case has its peculiarities, and especially remarkable are the touches that she used on herself to bring herself into her peculiar fits and return herself into her natural state from them, and how the same touches performed by me during the paroxysm had the same effect.

She was a highly sensitive girl who loved tenderly, but not like common souls love. Her love had a romantic flourish and became truly romantic by the fact that she was separated by land and ocean from the one item she loved. Sorrow wracked her innermost self, and the only feeling left to her was suffering. In the summer of the year that she fell ill, the great revolution in France happened;

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she read in the papers and heard in company about the horrors of destruction, the terrible consequences of the general confusion, and about several innocent murder victims; she saw and heard about many noble and common refugees, many of which were staying in the inn *Zum Römischen Kaiser* in Stuttgart for some time. All this must have left a strong impression on the highly sensitive, loving sufferer [*Dulderin*]; surely, she frequently imagined herself in place of these unlucky French folk for long periods of time, so her first impressions must have turned stronger and more permanent, which she herself seemed to imply in her fits [T/N: compare pg. 42]. She may have thought about these sad ideas for months in order to forget her own, deep-rooted suffering. During this state of her emotions [*Gemüt*] she experienced a kind of rheumatic fever;

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due to lack of data I cannot determine whether it was epidemic, or due to the wrong [T/N: *unrecht* – immoral?] usage of unavoidable things (*rerum fex non-naturalium* – T/N: “a bunch of unnatural things”, according to Google Translate). Or whether her sad emotional state caused an unhealthy substance to be created and collected in her *Hypochondrien*, where she was obviously suffering? The fever followed its usual progression during the first days, without any extraordinary events. After a few days it disappeared without crisis, and transformed into the described, strange, feverless fits. The fever [*Fieberreiz*] did not have a noticeable or permanent effect on the vein system anymore. It merely periodically affected the *Sensorium* [T/N: the part of the brain or consciousness that perceives the senses], which showed a remarkable change, as well as the muscular powers, which were strongly increased in their activity, just like the animal warmth and the vapors [*Ausdünstungsgeschäft*] were noticeably increased.

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This periodic insanity didn't consist of the patient externalizing figments of her imagination and seeing them in front of herself as if they were real; instead, in

her periodic fits she believed herself to be a completely different person than in her natural state. She believed herself to be a Frenchwoman fleeing the country, all her previous relationships were completely erased; father, siblings, relatives, friends didn't appear to her what they really were during those fits. Instead, she related to them as a refugee Frenchwoman staying in the inn *Zum Römischen Kaiser* in Stuttgart for some time, and the imagined relationships to these people stayed consistent through all her fits. [*erweckten in allen Anfällen einerlei Vorstellungen*]

(51)

So it was a changed personality; a different person was acting and feeling during the fit than the one who was acting and feeling in the natural state. All the other powers of her mind [*Seelenkräfte*], needs, preferences, dislikes were not reduced. If anything, her memory, her capacity for recall, her judgment and her wit were sharpened, according to those who knew her well. Apart from that they were in the correct measure and proportion both towards themselves, as well as towards her changed personality.

No spiritualist will therefore assume that this person had two spirits [*Geister*], one acting in her natural state, the other during her fits; he would have to be of the sect of Schwedenborg [*die Secte Schwedenborgs*].

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Incorporeal beings, whether gifted with intelligence or not, are outside of the sphere of my knowledge, since they are not subjects of experience. Even if the existence of a spirit was provable, humans would not be able to truly comprehend their own spirits, since they would always be the result of the union of spirit and body. It follows that humans can at most understand what they cannot be, and since the spirit, in this negative definition, does not take up space, is not substantial [*undurchdringlich*], nor divisible, nor can be subject to the material laws [*Gesetze des Stoffes*], it follows that humans cannot begin to understand the type of connection between the spirit and the body, and can't say anything more with certainty than that some modifications of the body accompany certain modifications of the spirit.

(53)

However, I would like to examine the mechanics of the soul or the physical structure of the workings of the soul [*Einrichtung der Seelenoperationen*], as far as concrete experiences can lead me. Of course, the organism of the soul also is not an immediate subject of my senses; but observations, experiments and experiences that seek to explore this area will eventually lead me to make conclusions and gain knowledge of this subject. In this way, several intelligent philosophers have given us important insights about the mechanics of the soul. More than 30 years ago, the exceptional Bonnet constructed his theory about the capabilities of the soul by way of analysis (the introduction [*Vorrede*] to the first edition of his *Essai analytique sur les Facultés de l'Ame* was written in 1759), a theory which has received few corrections and improvements since then.

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I find this kind of examination to enrich our knowledge of our physical structure to be very important. I will follow in Bonnet's footsteps, whose theories I will

presume to be known, compare this story to his theory and examine whether it fits or contradicts said theory.

Many experiences prove that the self [*Ich*] and the personality attached to it often get reduced, changed, transformed, or completely erased [*verwischt*] due to physical causes that cannot affect the spirit. The self is very likely only formed after the action of the objects and the emotions aroused by those actions. Moreover, in this example the self was able to be changed and transformed through application of touch.

(55)

[T/N: In the following text, “sentient subject” is the translation of *empfindendes Subject*, i.e. a person who is capable of experiencing sensation.]

For all those reasons it is highly likely that the self and the personality attached to it mostly adhere to the body. May I be allowed to attempt to examine what part the body may play in this?

Once the human embryo is grown enough that his senses and his brain have the necessary degree of organic structure to fulfill their purpose, and furthermore not merely this organic structure is awakened [*belebt* – brought to life] by a delicate, ethereal, elastic fluid, but also enough of this awakening fire of life has collected in the spaces where the fibers of the brain end (in the *Sensorium*), then he has the capacity to sense and to think. But he will not sense and think until objects affect his senses. He will not enjoy his existence, nor have wholeness [*Einheit*], even less know that he exists.

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As soon as an object, whether within his own body or outside of it, causes an impulse in his awakened senses, this impulse will propagate to the space where the fire of life is concentrated. The shock and vibration of the ends of the nerves and fibers of the brain will cause a change in the fire of life that is pooled in the *Sensorium*: whether this change is sensation itself or whether the incorporeal being needed to change first for it to turn into a sensation, I don't know – in short, a sensation is created, and the embryo starts enjoying his existence. But he is not sentient yet, a self has not been formed, and even less does he know that he exists.

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This collection-place of the fire of life cannot be affected by an impulse without also – due to its high elasticity – sending an impulse back, therefore causing the same movement in the nerves and fibers of the brain that had already been affected by the object. This opposite action is distinct from the first impulse that evoked the sensation; should this therefore not form the self? Either by the opposite action itself bringing the self into being [*hervorbringt*], or because the opposite action corresponds to a certain modification in an incorporeal being. The sensation is created through an outside impetus, the self through an opposite impetus from the inside, caused by the peculiar activity of the fire of life or the soul; the former [T/N: the fire of life] being the *prius*, the latter [T/N: the soul] being the *posterius*.

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Now the embryo knows that He is the one who is sentient; but he cannot yet know that he exists, because existence requires an abstract, generalized concept that he cannot have yet. Bonnet connects the term “existence” with the self. He explains the self, or rather the sentient subject, as an *ens semper unum, simplex et indivisible* [T/N: “being always one, simple and indivisible” according to Google Translate], but it only gains consciousness through a special operation of the soul, called reflection, in which the sentient subject is separated from the sensation, creating apperception. But the self is not always one and the same in a person, and it is not provable that it is simple [T/N: *einfach*, could also mean singular] and indivisible.

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This reaction, reflection of the animalized-electric material cannot happen without creating a collection of said material in the fiber that has been moved, therefore creating a focus. However, during the first sensations this focus can only be very faint, and a stronger sensation of a different kind must easily be able to transfer it to a different part of the *Sensorium*, which means that the self itself must be changed often; I believe that this is partially the reason why we cannot remember our existence in the womb and the first few months of our life outside of it. Only if a sensation, other than the feelings of our natural needs and the satisfaction of said needs, has been awakened often, a stronger focus of the animalized elemental fire slowly starts to build in a particular part of the *Sensorium*. All movements of the fibers and organs of the brain are mapped consistently onto this focus [*eine beständige Beziehung erhalten*].

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In this way, a fixed point is formed in the *Sensorium*. This point unites all of the movements of the fibers that have been affected by the objects, and sorts them by where the action of the objects is directed, and from this point the reaction of the fibers, moved by the objects, happens. From this time on, where a fixed uniting focus point is formed, the self will always be the same, unless another, stronger focus within the *Sensorium* is established or the old one is destroyed. From this time on, the capacity for memory begins to be active: I know that I have been modified in this and that way; I have awareness of my different ways of being; if I sense something again that I have sensed before, I know that it is me who has sensed it before.

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Preceding all operations of the soul, all sensation, all ideas, is undeniably the action of the organs that is caused by the objects; *ideas innatas* [T/N: innate ideas] do not exist. Therefore, we must search for the principle and the reason of everything that happens to the soul in this action. Our memory, the capacity for remembering and imagination, are all based just as much on this action of the organs. A fiber that has been moved by an object receives a tendency for a certain movement that it learned from this object, a disposition to move in this one specific way rather than any other way; this acquired degree of certain movements is a change from its primitive state.

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If this movement in this thus changed fiber is triggered again by any impulse, originating from the inside or the outside, this pulsing movement causes the

animalized elemental fire that has been collected in the *Sensorium* to affect the focus therein (or the sun of the brain). It causes a certain corresponding change or modification within the focus, one that reproduces the previously experienced sensation, idea, image or imagination. Because the focus immediately reflects the impulse on these pulsing fibers, the soul gains the awareness of having had this experience before. So the soul does not keep the sensations and ideas, but rather the brain, whose fibers are made capable of changing their focus, or of modifying the soul in a certain way through that change, through the impressions left by the objects.

(63)

The sensations and ideas are therefore just modifications of the focus, or through those – modifications of the soul: from now on I will use the latter term, whether or not we want to see this as a bodily phenomenon or one that is entirely separate from the body: we are as incapable of understanding how a sensation or idea is created as we can understand how light shines or fire warms.

These modifications of the soul are the soul itself – existing in one way or the other. But the soul itself cannot be modified without acting in the opposite direction, and this counter-action brings forth the sense of self, or the consciousness, which is as inseparable from all these modifications as the modifications are from the soul itself.

(64)

Thus, when the soul is affected by an object, and also recalls previously experienced sensations and imaginations due to the fibers vibrating in previously established ways, it identifies with all of them. Its self is the one who is remembering having experienced all those sensations and having made them its own. This identification is the basis of personality. The more the self has made sensations and ideas its own, the more cohesive [*zusammengesetzt*], stable and grounded the personality is. The impressions can multiply and the personality is thus amplified;

(65)

however, impressions can also diminish and finally erase; in that case the personality will diminish, but the self still bases itself on the impressions that remain. A total loss of memory will also immediately result in a total loss of personality; yet still the case can be made that the original self remains unchanged. The personality is grafted onto the self; personality is unthinkable without the self; but the self without personality [is thinkable] because the self is formed with the first sensation; however, if this first sensation disappears and no new sensations follow, then no reminiscence (cp. Bonnet § 54) can happen, and without reminiscence there is no personality.

(66)

The self alone does not give the soul a will, which requires a knowledge or feelings about several ways of being, among which it prefers those that bring it the most good or the least bad things: therefore a sentient being that has only ever experienced one sensation and one degree of that sensation cannot have a will, even if it has the capability to want something. Therefore it also doesn't have any freedom. Freedom is the power and capability to fulfill a will, and is

completely subjugated to the will with no own determination; just like the will is subjugated to the ability to have sensations and ideas, and those are subjugated to the game of the organs and that is subjugated to the influence of the objects.

This makes me think that the self as well as the personality are the product of the sensations and imaginations,

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their creature and not their proud lord and master. The self is actually the center and unification point of all powers of the soul and the tool of the soul's effects. As soon as sensations and ideas refer to this self, the personality is formed, and alongside it, the will develops. Every sentient being wants to sense in a pleasant way; this general will is self-love, of which the passions [*Leidenschaften*] are only modifications, or self-love applied to this or that object to a certain degree. Self-love is the only *Motif* of sentient and reasonable beings; sensitivity awakens it, reason brightens it, temperament and circumstances modify it, laws give it direction, and our upbringing completes and refines it.

(68)

The personality of a reasonable being is more or less lively, more or less stable, more or less unified, depending on whether the sensations, ideas, notions, or combinations thereof possess these traits regarding themselves, other things and other beings. Additionally, the wholeness of the organic structure and the vitality of the organs also play a role. This also builds the base for the vitality and strongness of his will, and the moral goodness of his ideas regarding his relations to other reasonable and sentient beings is immediately the reason for the morality of his will.

The focus in the *Sensorium*, which forms the material for the self and the personality through its reaction, is not just the collection point of all organs of the senses and reason, but also that of conscious movement.

(69)

There are illnesses in which the fibers of the brain that affect this movement don't seem to be properly connected to the general collection point. During the *Veitstanz* [T/N: chorea, an illness that causes involuntary movements] one can have the strongest determination of will and a complete ability for the muscles to move, yet not be able to move one's limbs after the determination of one's soul; people who are ill in this way do move, but not quite according to their will, rather irregularly, and often entirely against their intention: the communication of the nerves that consciously move the muscles with the general collection point cannot possibly be completely free and open in this case.

(70)

Experience teaches us that attention focused on a practical task and guidance of the moving power of the soul, or the reaction thereof, is based on certain fibers of the brain, who are resonating in their determined ways, and the senses. If I prefer one object to another, whether because it in itself has benefits or because of an outside benefit, the whole power of the soul is attached to it, the sensation becomes stronger, more vivid; the sensations of nearby objects diminish; I start to notice details in this object that I missed before; with the doubling of the attention the impressions of the object amplify and multiply; this grows to such a

degree that in the end, I am only affected by this one object, and completely live and exist inside of it.

(71)

It follows that attention increases the intensity of the movements learned by the fibers through the objects: the vividness of the sensations and ideas is necessarily relative to the intensity of the movements which awaken them. But attention is just a modification of the activity and energy of the soul, and this activity in itself is without purpose. Therefore, there must be a cause that guides it towards a certain object and strengthens it: either this is the pleasure that is linked to the impression of the object, or it is outside of that, for example the interest that the reason takes in it. In both cases the reaction of the focus is strongly directed towards the fibers moved by this object;

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this causes the fluid of life to collect in these fibers, diminishing the original focus. At the same time, the moving fibers are pushed into the most vivid motion, causing the sensation to be extraordinarily vivid. If this attention on one object persists for a long time, finally consciousness will lose itself, the previous personality will appear to fade out and a new one will take its place. It cannot last, though, without a new focus of the animalized elemental fire being created in the fibers that are moved by the object. This new focus will grow as the original one diminishes, until it surpasses it in strength, establishing a new self and a new personality, which is formed by reminiscence of all the sensations and ideas that are attached to the fibers that are moved so strongly by the attention.

(73)

Experience tells us that under certain circumstances this collection point of the inner and outer senses, located within the *Sensorium*, may be wavering and changeable over the course of a life, occasionally being completely changed, with another being created in its stead. This causes the person to forget all relations attached to the original personality, without creating a dissonance in the powers of the soul [*Seelenkräfte*] themselves. Sometimes this is accompanied by total destruction of the original focus, in other cases the original focus remains, with the new focus being superior in strength.

(74)

The first kind will hardly be capable of restitution, the latter very much is. The latter can be periodic and consistent; if it isn't cured, eventually the original focus will be permanently erased and the illness will become incurable. Even more tragic examples show that this center point and collection point can be erased without establishing a new one, causing all personality to vanish and the human to fall below the animal, on one level with the vegetating plant. The common case is caused by destruction of memory; in another case, previous impressions of sensations, ideas and imaginations are still present, but do not have stability, a proper web of connections between them, no unity and no collection point, so the focus of the fluid of life itself seems disturbed.

(75)

Wouldn't this division of the illnesses of the soul into major categories be medically correct and exhaustive?

- 1) Caused by changes to the unification point
- 2) Caused by changes of the relation of the soul's capabilities among themselves
- 3) Caused by degeneration, increasement and decreasement of one or more capabilities
- 4) Caused by errors within the senses

The varied composition of the major categories does not belong into such a division. Every major category would have its own subdivisions.

Now I will apply this theory to the story I told. This highly sensitive person put herself often and continuously into the miserable position of the refugee French people; this continuous holding on to ideas of a certain kind couldn't happen without

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a lively ongoing movement of certain fibers in the *Sensorium* (specifically, the part of the brain whose movement tends to accompany the various images and imaginations of the soul). The continuous reaction of the focus of the fluid of life [T/N: presumably equivalent to the fire of life and the animalized elemental fire], strengthened by the ongoing attention, saturated these moved fibers with this awakening fluid and improved their flexibility, so they became dissonant with the flexibility of the other fibers; this also caused a larger collection of this fluid in the area of these fibers to be necessary. At this time she fell into a fever, which disappeared after some days without a crisis, and transformed into these periodic fits that occurred daily; this is a transfer of the fever onto the brain, which wouldn't have caused these peculiar fits without this person's own, current disposition of the brain.

(77)

The fever heat that was concentrated on the highly flexible fibers whose movements were related to the sad imaginations of the refugee French people created a focus that approached and finally surpassed the original one. The way in which her fits began seemed to indicate an extraordinary change in her *Sensorium*; she often stopped talking, responding to questions; doesn't that seem to be the moment in which the new focus approached the original one? Then she sat still with forward-downturned eyes for several seconds; here the foci seem to have been equally strong. Then she started moving her head with an anxious unrest, sighing

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and unconsciously rubbing the tips of her fingers from her forehead over her eyes; now she opened her eyes again, looked around in a shy and disturbed manner several times, and then she began speaking as a Frenchwoman; was this not the moment in which the new focus surpassed the first one in strength? Should her own touch of her fingertips to her forehead and eyes not have contributed to this superiority, by amassing just enough of her own fluid of life in her brain as was necessary for the superiority of the new focus over the original one? She moved from her paroxysms into her natural state in almost the same way, only instead of her fingertips, she used the palm or the back of her hand to rub her forehead and eyes.

(79)

Every onlooker would notice how I used the waking method typically used for magnetic sleepwalkers to bring this person, who had never witnessed a magnetic operation, back into her natural state during her fits, and to return her just as quickly back into her delirium. During her fits, much animalized electric material was floating around her, and much was collected in her body; the part that was floating above her was taken away by the touches, and also some of what had been collected in her body, therefore the patient was taken back into her natural state. But if I touched her with the tips of my fingers from her forehead to over her eyes, I gave as much energy back as I had taken.

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I tried this experiment twice during two different fits with the same success. I repeated them later on another subject with similar fits of changed personality, with exactly the same success. However, if I magnetized that patient outside of her fits, she fell into the usual magnetic sleep, with unchanged personality. The awake consciousness and the consciousness of the magnetic sleep transitioned seamlessly, but once she woke up, she had lost all recollection of what had happened during the magnetic sleep. On a third nerve-sick person, who experiences fits of delirium with heightened imagination without a change of personality, with closed eyes and a sleep-like state, the waking method didn't affect any change; but the method of so-called *Calmiren* [T/N: compare pg. 43] calmed her down and shortened her fits.

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However, if I magnetized her outside of her fits, I could trigger her fits whenever I liked. All these experiments prove that the fits (that weren't induced by magnetism) are caused by the very *Agens* that is manipulated by the application of animal magnetism. The person that I talked about also experienced the same effects as a magnetized person when I tried *Calmiren*, magnetized water or holding an empty magnetized bottle in front of them.

But why couldn't I induce any sleep, but only the precursors of it, by magnetizing her outside of her fits? This was probably due to the amount of people who were gathered in a small room;

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as well as her fear, embarrassment, and shyness. Furthermore there is no doubt that she would have gone into magnetic sleep if I had continued the manipulation for a while, as she felt it and told me during her next fit: however, this would probably not have resulted in the strange delirium, but rather in an ordinary magnetic sleep, because during the time I magnetized her the fever within her had not yet become active. Incidentally, her fits had plenty of similarities with magnetic crises; not only had the magnetic operations that are used in crises the same effect on her as on actually magnetized people, but she also had increased warmth and *Turgor vitalis*, heightened vitality [*Lebenskraft*] and heightened vapours.

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Also like magnetized people, she was able to measure how long her current fit would last and when the next one would occur, how long that one would last and

when she would be completely recovered, all of which turned out to be true, except for the one fit she had on the 6<sup>th</sup>, which she did announce on the 5<sup>th</sup>. She was also able to state a plausible reason for her illness, just like magnetized people; after returning to her natural state she had as little recollection as magnetized sleep-talkers. Differences to magnetized people were – no previous magnetization, changed personality, open eyes, seeing with her eyes.

Her speaking German in the manner of a Frenchman must be an immediate result of her changed personality,

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just like her uncommon aptitude in the French language during her fits, which removed all shyness about speaking French; however, the increased mobility of the fibers of the brain may have played a physical part in this. Her speaking Italian once isn't extraordinary, as she speaks it equally well as French in her natural state.

Her ability to speak French reduced over time, and by the end of a paroxysm she was sometimes able to notice for a moment that she wasn't right in the head. The former stems from a reduction of the fever [*Fieberreiz*] as a whole, and the latter from a reduction of the fever during that fit. The latter also shows that the focus which formed the original self and personality materially hadn't been erased while the new one was established,

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but that the new one was just stronger, and had repressed the original one due to its strength, like a vivid sensation represses a faint one.

Her humbleness, modesty, honorability, and civility, all of which she possesses in her natural state, were transferred in full force into the state of insanity.

This person also proved the futility of trying to convince an insane person of their insanity: the insanity affects the first fundament of judgment, and when it is false, all rules of logic cannot yield any results.

Was her joy about rolling people not expression of an analogous movement

(86)

that happened within the brain at the time where the personalities changed?

In the paroxysms, everything that she did, said, heard, saw etc., if it was applicable to her French personality, and everything that happened during previous paroxysms, was transferred to her new personality and connected with it. However, things that contradicted her new personality, like the memory and recognition of her father, her siblings, relatives and friends and all local relations were erased for her during her fits. After returning to her natural state, she didn't remember any of what had happened during her paroxysms.

(87)

She had this trait in common with natural and magnetic sleepwalkers. These examples also show that the soul can have clear and distinct imaginations while sleeping, even if it barely remembers them upon waking, or not at all.

The imaginations of her natural state, as they pertained to local relations which only concern the young lady from Stuttgart and not the refugee Frenchwoman, are, due to their different, even contradictory nature, not accompanying ideas of the imaginations of the patient during her fits, and therefore could not be remembered when she was the Frenchwoman. Other imaginations however, that did not just concern the Stuttgart personality,

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but could, due to their nature, fit the French personality as well, were able to be accompanying ideas to her imaginations during her fits, and therefore she could remember them. For this exact reason, because of the lack of accompanying ideas, everything that exclusively belonged to her French personality could not transfer to her natural state. However, in her natural state, she did not even remember any words or events that happened during the paroxysm that could have fit her original personality as well, even though she did attach things that happened during her natural state to her French personality during her fits!

(89)

I search for the reason for this phenomenon in the extraordinary mobility of the brain fibers during her fits, which suddenly diminishes after the fit ends, dropping to the natural level. When the fibers were moved by objects during the fit, they did receive a tendency towards these specific movements; however, these movements could only be reproduced at a similarly exalted level of brain fiber mobility in which they had been learned. Therefore, she remembered everything that happened in previous fits when she was in a paroxysm, but never in her natural state.

Formatting key:



(1): Page number in the original text

*italics*: original word left untranslated

[*italics*]: original word added as a translation reference

[non-italics]: replaced/added for clarity

[T/N: non-italics]: translator's notes

**bold**: needs to be doublechecked/left untranslated to do later